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the holy orderliness which is normative for natural science; miracle as occurrence outside the natural order would have no more place. If Christian certainty holds fast the fundamentally spiritual character of the real world, then it is worth the while of science to consider whether this monism of reality is not better justified than the materialistic.

In such fashion the author grounds the independence and autonomy of the Christian view. He is careful to point out tendencies in present-day thought which he deems favorable to this view, but is equally insistent that the Christian view cannot ground itself fundamentally in any system of philosophy, or build its structure chiefly of the materials yielded by either natural science or psychology. The norm belongs exclusively and finally to Christianity, and is determinative of values in all other provinces, so far as it is attempted to relate these to a world-view. The treatise shows broad and discriminating scholarship; but its value is determined wholly by the premises above indicated.

WORSLEY, F. W. *The Theology of the Church of England*. New York: E. P. Dutton & Co., 1913. viii+259 pages. \$2.25 net.

The *Great Christian Theologies* promises to be a very illuminating series. The editor is Mr. Henry W. Clark, whom we already know as the author of *The History of English Nonconformity* the first volume of which has already appeared. Each volume in the series will be written by a competent scholar and adherent to the particular theology. He will do his best to set forth the system in its special strength without being controversial and with due respect to the other theologies. Mr. Worsley's book is an exposition of the Prayer Book and the Thirty Nine Articles. A good introduction connects us with the development up to the time when the church in England severed all its relations with the church at Rome.

In nine chapters he gives the Anglican conception of the "Being and Nature of God"; "The Bible and the Creeds"; "The Church"; "The Sacraments"; "Baptism"; "Holy Communion"; etc., and closes with a chapter on "The Church and the World."

It is important to note that the author does not claim that the creeds, the Prayer Book, or the Articles are finalities. Indeed, he frankly admits numerous imperfections and the need of constant readjustment to the new experiences and ideas as they are ever appearing in life. They are imperfect statements whose purpose is to give solidity and steadiness, and to avoid extremes either way.

KIRN, OTTO. *Grundriss der evangelischen Dogmatik*. Vierte Auflage, nach dem Tode des Verfassers herausgegeben von Lic. Dr. Hans Preuss. Leipzig: Deichert, 1912. x+140 pages. M. 2.40.

KIRN, OTTO. *Grundriss der theologischen Ethik*. Dritte Auflage nach dem Tode des Verfassers herausgegeben von Lic. Dr. Hans Preuss. Leipzig: Deichert, 1912. vii+76 pages. M. 1.50.

The demand for these admirable little compendiums of theology and ethics was so great that a new edition was called for after the death of the author. Dr. Preuss undertook the supervision of the work, making only such changes (very minor) as were indicated by notes which Kirn had made in the copies of the previous editions used by him. Seldom has Christian theology been put in more clear and direct form, with the religious significance of the doctrines kept in the foreground and distracting

speculations largely eliminated. The author belonged to the Ritschlian school, and did much to commend the religious ideal of the school to the present generation.

FISCHER, E. FR. *Das Gottesproblem*. Grundlegung einer Theorie der christlich-religiösen Gotteserkenntnis. Leipzig: Deichert, 1913. vi+286 pages. M. 7.

The author of this monograph is a German pastor, who evidently feels that the somewhat involved theories of knowledge underlying most modern systems of theology are unsatisfactory to the philosopher and perplexing to the layman. He declares that the prevailing fashion of renouncing strict scientific proof of theological propositions and appealing to value-judgments involves an unjustifiable extension of the value-judgment to validate historical facts. When once this is discovered, it lends an air of insecurity to the whole theological structure.

The bulk of the book is devoted to a keen criticism of typical current theological theories of knowledge on the part of those who hold to the exclusive revelation-value of Jesus. Ihmels, Julius Kaftan, and Häring are selected as prominent representatives of orthodox religious beliefs set forth by means of an unorthodox theory of knowledge. In opposition to the confusing intermingling of practical and theoretical knowledge which Fischer finds in these theologians, he undertakes to establish a clear dividing line between what may be objectively proved concerning Jesus, and that which is a matter of uncertainty. By so doing, he believes he can avoid the temptation to call in "faith" to validate historical facts. Given the historical certainty which critical science can furnish, faith may then value these historic facts in accord with justifiable epistemological principles.

Applying what he believes to be strict historical canons to the gospel records, Fischer "historically establishes" the actual existence of Jesus, his superhuman consciousness, his sinlessness, his bodily resurrection, and his miracle-working power. "Dies stellte sich dem geschichtlichen, kritischen, theoretischen Erkennen dar." Further statements about the nature of Christ cannot be made by historical science. Faith, however, may build with security upon this foundation.

In another volume, the author purposes to set forth his doctrine of God on the basis of these objectively established facts concerning Jesus as the revelation of God.

MISCELLANEOUS

De la Mettrie, Julien Offray: Man a Machine. Including Frederick the Great's *Eulogy* on La Mettrie and Extracts from La Mettrie's *The Natural History of the Soul*. Philosophical and historical notes by Gertrude Carmen Bussey. Chicago: Open Court Publishing Co., 1912. 216 pages.

The publication of this interesting and characteristic product of the empiricism of the early eighteenth century adds to the service which the Open Court Publishing Company is rendering by making accessible in good English some of the important works of early modern philosophy. In the present edition a critically revised French text is given in full, followed by a lucid English version. Some suggestive comparisons between the position of La Mettrie and other representatives of the empirical-sensationalist movement are furnished by Miss Carman, as the outcome of a Master's thesis at Wellesley.